

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 16, Vol. XX.

Saturday, April 17, 1858.

Price One Penny.

ANTAGONISM TO THE WORK OF GOD.

BY ELDER GEORGE TAYLOR.

Nearly eight and twenty years have passed away since the Church of Jesus Christ of Latter-day Saints was organized with six members. Since then the Elders of the Church with great zeal and intrepidity have crossed and re-crossed the oceans, and preached the Gospel in many lands; and the fruit of their labours is seen in the thousands that have embraced the Gospel and gathered up to the mountain home of the people of God.

Many and various have been the devices of the wicked to bring the Latter-day Gospel into disrepute. There have been arrayed against it the foul breath of the slanderer, the pen of the corrupt editor, the eloquence of the lecturer, and the studied rhetoric of the preacher. Cries of "Delusion!" and "False Prophets!" have abounded, and malicious and lying pamphlets have been circulated in all directions.

But, with all this opposition, what has been accomplished? In spite of it, the Gospel has rolled forth, and will, until there shall be an end of all Gentile rule and power. If the Gospel as preached by the Latter-day Saints is the Gospel of heaven, it will accomplish everything that the Lord requires; and the unbelieving might as well undertake to batter the

solid rock to pieces with straws as to attempt to impede it in its progress. On the other hand, if it is not from God, like the tradition of men, it will work its own overthrow. How vain, then, is man's attempt to war against God! for, in the end, he must be vanquished, and there is none that can contend with ultimate success against the God of Israel.

David understood this matter. He exclaims, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth and the rulers take counsel against the Lord and against His anointed." The word heathen is commonly associated with the idea of black skins, flat noses, and woolly heads. But it does not follow that a heathen must necessarily be clad in a dark skin. There are heathens in white skins as well as in black. The most heaven-daring and presumptuous of all heathens are enclosed in white skins, and are now engaged in contesting the progress of God's work on the earth. Of such the Psalmist exclaims, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Such will be the fate of all that fight against God.

If we review history's page, we shall observe that the dire judgments of God have visited those who have defied His

power and been rebellious to His laws. The descendants of Canaan are living monuments of God's judgments upon the disobedient. The Lamanites of the western hemisphere were once "a white and delightful people"—a people whom God honoured; but mark them now. They show even in their dark skins the mark of outcasts, rejected of God for rebellion. Witness the Jew as he travels from place to place to gain a scanty maintenance by peddling his wares from door to door. Mark him, as he wanders far from his fathers' land. The curse of God is written on his brow. His ancestors killed the Messiah—slew him who said, "My kingdom is not of this world." The Saviour would "have gathered them," but they thrust him from them; and now, the Jews and the covenants, "to whom pertaineth the adoption, and the glory, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came," have to wander from their fathers' home, and must do so until the prophecies are fulfilled; for "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled."

The kingdom of God is now set up and will be established on the earth, and its glory, dominion, and power will never cease. No matter how much sectarian priests may dislike it; no matter how jealous politicians and statesmen may be of a Theocratic Government; no matter how unwilling potentates may be to give up their usurped power; no matter how many thousands of troops may be marshalled and brought to oppose God's kingdom: it will roll forth, and every obstacle will be crushed that lies in its way.

The prophet Isaiah gives a clear portrayal of the mistaken idea of those who fight against Zion with the hope of ultimate success. He says, "It shall even be as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or, as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all nations be that fight against Zion." Thus we see that those "who fight against Zion" only dream that they are arresting its progress; and, when they awake, they will find that the Gospel of Jesus is still the same, and will

exist when the fancies of its enemies will have ended and dispersed like a bubble.

By a stern decree of the "Immutable One," the earth rotates on its axis daily. By another decree, equally as peremptory, it completes its journey round the sun in a year. Now, it matters little how much men may dislike to be whirled round with the earth once a day, or how much they may object to be carried round the sun every year: there is one thing certain—they cannot help themselves, but go they must. The Lord sends heat and cold; and though some may dislike the chill of winter, they are obliged to put up with it, when it comes. Others may dislike the burning heats of summer; but what God sends they must receive.

So with the Latter-day Gospel: God has sent it into the world for the salvation of the human family; and rich and poor, bond and free, great and small have to obey it or be damned; and none can get over it, or under it, or round about it. All that are saved will yet have to hail it as their friend and only means of salvation.

God has decreed that vice, cant, and corruption shall be swept from the face of this our globe; and a Millennial morn shall dawn, and Jesus and the ancient Prophets will come back to the earth, the dead be raised, and the glory of God cover the earth as the waters cover the sea.

The kingdom of God will be established on the earth, and before it all mundane powers must fall; earthly pomp and human greatness must flee before it; and, like Jonah's gourd, smitten by the sun's heat, the vain traditions of men must perish. However much, then, the Devil may howl and man oppose, God will accomplish His own purposes on the earth. Men and devils have not the power to thwart God's designs, and never will until they will obtain that power by which they can command the seas to flow back, and the pulse of the universe to cease beating—power by which they can forbid the lightning to fly and the thunder to roar, and command the whirlwind to be hushed and the earthquake to cease its devastation—power by which they can ascend into heaven, dethrone the Almighty, trample on the decrees of Omnipotence, and overturn the heavenly institutions.

WHAT IS THE TRUE CHARACTER OF JOSEPH SMITH?

BY CHARLES W. PENROSE.

(Concluded from page 227.)

The accumulation of wealth, then, was not his motive. Was it, as some suppose, to gain the applause of the world? If this was his design, never did a man take so foolish a course for its accomplishment. If he had been able, by his own wisdom, to concoct such a scheme as "Mormonism," he could not have devised a better plan for defeating his own purposes. An impostor, wishing to obtain the applause of the world, would have invented something pleasing to the views and feelings of mankind. But the principles which he taught are so opposite to the views and feelings of the people, that, wherever they have been proclaimed, they have raised a whirlwind of opposition. "Mormonism" comes in contact with popular ideas and customs, social, political, and religious. It is not flattering to the minds of men; for it informs them that they and their forefathers for ages have been in error. It is not pleasing to their feelings; for it requires them to subdue their own will and bend in complete subjection to a superior power. It does not pander to the lusts of men, but puts a check upon their passions and requires strict control over every desire. It does not offer inducements of worldly wealth, but teaches its adherents to devote their time, strength, talents, and riches to spread its principles and influence.

"Ah," says one, "his motive was ambition. He wished to establish a community over which he should be Prophet, Priest, and King, to whom his word would be law, and who would be compelled to submit to his will in all things." If this had been the case, his motive would have appeared in his policy and bearing when the Church was established. But we find that he presided over his followers by their own choice and unanimous vote. Twice every year at least he was presented for their approval or disapproval. If he had attempted to play the tyrant, or to introduce measures dangerous to their liberty, here was an opportunity for them to reject him as a leader. Was he ever rejected by the

people? Never! Every hand was always raised to sustain him in his calling and as a token that they were willing to receive his counsels. No impostor would ever act on such a plan; and if he did, it would be a sure way to effect his own downfall.

It is admitted by the enemies of Joseph Smith that he gathered round him many men of great shrewdness and varied abilities. Brought up in republican America, with minds as free as air, with souls as independent as the soaring eagle, would they have bent to the mandates of a designing impostor? Would they have allowed an ambitious deceiver to rule over them with supreme authority? Oh no, we cannot think so. Yet we find strong-minded, intelligent men clinging to Joseph Smith in all his adversities, sharing his troubles, obeying his voice, and, without earthly benefit to themselves, crossing the seas, travelling in distant lands, braving the uncertain dangers of the ever-changing ocean, suffering in foreign climes the pangs of hunger and the bitter sting of poverty, far away from loved ones at home, preaching, "without purse and scrip," the principles which he had taught them, though opposed, derided, and imprisoned. Men of this stamp are not the kind to be governed and oppressed by an ambitious knave.

If Joseph Smith was ambitious to set up the government of God, to spread truth and righteousness, to establish true liberty and real freedom, and to have power among men that he might make known to them the laws of God, then his ambition was laudable and founded upon correct principle: nor can it be shown that he was ambitious to attain any other object.

If we attempt to attribute any sinister motive as the cause of his professing Divine inspiration, when we become acquainted with facts in his history we meet with difficulties at every step which cannot be surmounted. The pretensions of Joseph Smith were such that, if he had been an impostor, his deception must

have been discovered. Revelation after revelation was published by him as coming from God, containing counsel for the guidance of his followers in almost every kind of emergency, and predictions of events to take place during the course of their own lives. If the counsel, when followed, did not produce the promised results, or if the predictions fell to the ground unfulfilled, their confidence in him would have failed, and his imposture have been made apparent.

If Joseph Smith was an impostor, how did he produce such a work as the Book of Mormon? In the early period of his history he was an illiterate youth, brought up in seclusion and unacquainted with the world and its ways. By such an individual that book could not have been written. A collection of books so replete with incidents, interwoven with principles and doctrines, describing events that had transpired in both the Eastern and Western Hemispheres, containing predictions of events to transpire in the present age, and so linked together that the whole is harmonious and without a contradiction, evinces a knowledge of human nature, geography, and history which, as his enemies will admit, could not be attributed to Joseph Smith in the days of his youth. Grammatical errors, which occur occasionally throughout the volume, are evidences that it was not the work of a learned man; and whoever will read the Book of Mormon from beginning to end, carefully, with an unprejudiced mind, will close with conviction that an impostor could have no object in writing such a book, and that it is easier to believe the book itself than any of the numerous contradictory statements of those who have written and spoken against it. The story of the book's having been produced from a romance written by one Solomon Spaulding has been so many times clearly refuted, that there is no need to attempt to do so here. The best refutation of that widely-spread, but foolish statement; is, the Book of Mormon itself.

If Joseph Smith was an impostor, then the "Three Witnesses" must have been impostors also; and scores of thousands, who are called by the name of Latter-day Saints, must be impostors too; for they declare that, by dreams, visions, revelations, miracles, healings, and the outpourings of the Spirit, the Almighty

has made known to them, in a way which leaves them no room to doubt, that Joseph Smith was His Prophet. The idea of thousands of people in different countries, many of whom have never seen or held communication with each other, uniting together to deceive their fellow-creatures, for no earthly object, is preposterous. And when we take into consideration the fact that adherence to their testimony has cost many of them their lives, and that, even in death, they have persisted in their statements; and also reflect that the promulgation of "Mormonism" produces to them no worldly emolument, but that, on the contrary, they have had to spend their time and money, and to endure the scorn of the world, to brave the wrath of incensed relatives, to suffer privation, pain, and sometimes imprisonment, and to leave friends and fatherland, our minds are overwhelmed with the conviction that they must be sincere and that there is truth in their testimony.

The "Three Witnesses" were cut off the Church for transgression by Joseph Smith. This, also, is an evidence that he was not an impostor. If he had been, he would not have dared thus to dispose of his accomplices; for, through revenge, they would have endeavoured to expose him. But their testimony has remained the same; and, though many inducements to the contrary have offered themselves, they have persisted in the declaration that their eyes beheld the plates, the engravings thereon, and the angel who exhibited them, and that their ears were blessed with the sound of the voice of God bearing testimony to the correctness of the translation.

The life and conduct of Joseph Smith, if we may credit the testimony of those who were constantly in his society, were the very reverse of what would be seen in so base an impostor as he is represented to have been. A man with the vile intention of deceiving the world upon things of so great a moment, must be a bad man, and would surely have betrayed his evil qualities and intentions at some time or other. But the testimony of those who knew him for many years, who saw him by night and by day, in public and in private, in life and in death, and who gain no earthly good by their testimony, is to the effect that they never saw him guilty of a single action, or heard

him teach a single doctrine contrary to virtue, or at any time to do or say anything to violate his character as an inspired Prophet of the living God.

The principles and doctrines taught by Joseph Smith are calculated in their nature to elevate mankind, to increase their intelligence, to promote their welfare, to incite them to acts of virtue and benevolence, to unite them in a bond of brotherhood, and to produce universal peace, concord, and happiness. They have been and never can be refuted by reason or revelation. Men of great learning and ability have attempted to controvert them, but they have signally failed; and, in doing so, they have used such miserable arguments, and made such ridiculous statements, that, if they had been used upon any other subject than "Mormonism," it would have exposed them to the scorn and derision of all possessors of common sense.

If Joseph Smith had such a corrupt heart as he is said to have possessed, he could not have produced such sublime principles and such virtuous doctrines; and if he had been so great an impostor as represented, it would have been an easy task to show it to the world by the errors of his system.

Joseph Smith finished his earthly career by one of the noblest acts that a good man could perform. Although certain that he was going to death when he went to Carthage, he went calmly and cheerfully to his fate; for his object was to *save the lives of his loving followers*. They had declared that he should not be delivered up again to his treacherous enemies—that they would rather die in his defence. He had accomplished the object for which he had lived, toiled, and suffered. The work which he had commenced was so established that his life was no longer essential to its existence. If he had held out, many lives would have been lost to defend him: he therefore determined to sacrifice his own life, that their's might be spared. "I go," said he, "like a lamb to the slaughter; but I am calm as a summer's morning. I have a conscience void of offence towards God and towards all men. I shall die innocent; and it shall yet be said of me, 'He was murdered in cold blood.'"

Witness his conduct in the gaol at Carthage. When his loving brother Hyrum fell—shot dead by the balls of the

bloodthirsty mob, and Willard Richards and John Taylor were in danger of the same fate, he flew to the window, and, throwing himself among his enemies, to save the lives of his friends, fell, pierced by many balls, and exclaiming "O Lord, my God!" This is not the death of an impostor. The words of Jesus here occur to us with peculiar force—"Greater love hath no man than this, that he lay down his life for his friends."

The words of his assassins—"Law cannot touch him, but powder and ball shall," is a testimony given by his most inveterate foes, which ought to put to silence for ever the tongues of his defamers.

Many intelligent men, who have investigated the life, character, and death of Joseph Smith, have come to the conclusion that it is impossible to believe he was an impostor; (and we think sufficient has been said to prove that point;) but, being unwilling to admit his claims to inspiration, believing that the day for prophets is past, they have classed him among those religious enthusiasts who, though sincere and honest in principle, have been led away by their own excited imagination to believe themselves the chosen of Heaven, and have thus become deceivers of others. But we have proved that he was not one of these: therefore, he must have been a Prophet of the living God; and all who reject the message he has brought will bring upon themselves the wrath of the Lord who sent him, and will experience the fate of those who despise the Almighty.

Reader, investigate the doctrines which God has revealed through his servant Joseph. Pray to the God of Israel, in the name of Jesus Christ, for a witness of their truth; and if you do this, really desiring in your heart to know and obey His will, He will regard your prayer; your soul will be blessed with light and knowledge, and you will be able to say with us, "As sure as I know that I exist, I know that God has sent His angel with the Gospel of peace—that He has spoken through His servant Joseph Smith, and commenced the glorious Latter-day Work of which the ancient Prophets have spoken."

Let the Saints of the Most High rejoice and praise the Lord of Hosts for His goodness in saving them from darkness and error; for He hath done

marvellous things! From the bosom of eternity hath He descended, and from the bright glories hath He come down. By His side was His anointed, even His Only Begotten. They have spoken to the unlearned stripling, that the mighty might be confounded. They have sent their angels to reveal the Gospel, and from the unconscious earth to bring forth sacred things. He hath restored to man the long-lost Priesthood, and the

way is opened up to endless glories and eternal lives. By His mighty power shall the truth prevail; evil shall flee as with terror; Satan, the deceiver, shall be bound; the ungodly and the murderer shall receive their portion; and the pure in heart shall sing for joy! Then shall Joseph be exalted: among the princes he shall sit in the eternal councils; and God, even the God of Israel, shall reign over all the earth.

HISTORY OF JOSEPH SMITH.

(Continued from page 232.)

[December, 1842.]

Wednesday, 14th. My delegation at Springfield having made affidavit that I was in Illinois on the 6th of May last, and consequently could not have been concerned in the attempted assassination of ex-Governor Boggs, and also having prepared a petition to Governor Ford to revoke the writ and proclamation of Governor Carlin for my arrest. Called on Governor Ford at four in the afternoon, by their own selection, namely, Dr. Richards, brother Hyrum, Elders Sherwood and Clayton, in company with Mr. Butterfield, United States District Attorney, who read his communication to Sidney Rigdon, Esq., of the 20th October, my petition to revoke and countermand Governor Carlin's writ and proclamation, and the affidavit of Lilburn W. Boggs.

Governor Ford, in reply, stated that he had no doubt but that the writ of Governor Carlin was illegal; but he doubted as to his authority to interfere with the acts of his predecessor. He finally concluded that he would state the case before the Judges of the Supreme Court at their Council next day, and whatever they decided on shall be his decision. He then stated his reasons for recommending a repeal of the Charter, and said that he regretted that he had not recommended a repeal of all the charters in the State.

Thursday, 15th. My delegates at Springfield continued to prosecute my discharge.

On the 16th, brother Hyrum received his discharge in case of bankruptcy. Every arrangement was made with Mr.

Butterfield, whereby I was equally entitled to a discharge, but was put off with a plea that he must write to the office at Washington before it could be granted.

Saturday, 17th.

Springfield, December 17, 1842.

Dear Sir,—Your petition requesting me to rescind Governor Carlin's Proclamation and recall the writ issued against you has been received and duly considered. I submitted your case and all the papers relating thereto to the Judges of the Supreme Court, or at least to six of them, who happened to be present. They were unanimous in the opinion that the requisition from Missouri was illegal and insufficient to cause your arrest, but were equally divided as to the propriety and justice of my interference with the acts of Governor Carlin. It being, therefore, a case of great doubt as to my power, and I not wishing, even in an official station, to assume the exercise of doubtful powers, and inasmuch as you have a sure and effectual remedy in the Courts, I have decided to decline interfering. I can only advise that you submit to the laws and have a judicial investigation of your rights. If it should become necessary, for this purpose, to repair to Springfield, I do not believe that there will be any disposition to use illegal violence towards you; and I would feel it my duty in your case, as in the case of any other person, to protect you with any necessary amount of force from mob violence whilst asserting your rights before the Courts, going to and returning.

I am most respectfully yours,

THOMAS FORD.

"Springfield, December 17, 1842.

Joseph Smith, Esq.—Dear Sir,—I have heard the letter read which Governor Ford

has written to you, and his statements are correct in relation to the opinion of the Judges of the Supreme Court. The Judges were unanimously of the opinion that you would be entitled to your discharge under a Habeas Corpus to be issued by the Supreme Court, but felt some delicacy in advising Governor Ford to revoke the order issued by Governor Carlin. My advice is, that you come here without delay, and you do not run the least risk of being protected while here, and of being discharged by the Supreme Court by Habeas Corpus. I have also the right to bring the case before the U. S. Court, now in session here; and there you are certain of obtaining your discharge. I will stand by you, and see you safely delivered from your arrest.

Yours truly,
J. BUTTERFIELD."

"City of Springfield,
17th December, 1842.

Gen. J. Smith.—My Son,—It is useless for me to detail facts that the bearer can tell. But I will say that it appears to my judgment that you had best make no delay in coming before the Court at this place for a discharge under a Habeas Corpus.

I am, &c.,
J. ADAMS."

On receiving the foregoing letters, and Dr. Richards having entered for the copyright of a map of the city of Nauvoo, for Joseph Smith, in the Clerk's Office of the District of Illinois, the brethren left Springfield for Nauvoo.

Tuesday, 20th. Chopping and drawing wood with my own hands and team, as I had done mostly since the 9th. President Young continued very sick. This afternoon, the brethren arrived from Springfield, and presented me with Messrs. Ford's, Butterfield's, and Adams' letters, and general history of their proceedings, which was highly satisfactory.

Elder Lorenzo D. Barnes died this morning at a quarter past three o'clock, at Bradford, England. He is the first Elder who has fallen in a foreign land in these last days. He had been long connected with the Church, and had been distinguished, both in his native land and in Great Britain, for his piety, and virtue, and general amiability of character, that endeared him much to all who knew him. He was one of the most active and efficient Elders, and one whose labours were most extensive, and was eminently successful in his ministry; and while we lament his loss, yet we mourn not for him as without

hope, knowing that shortly he shall come forth in the resurrection of the just, and stand in his lot at the last day.

Wednesday, 21st. At home, transacting a variety of business. Gave instructions about a letter to General James Arlington Bennett.

I appointed Dr. Willard Richards my private Secretary and Historian, and he immediately entered on the duties of his calling.

Elder William Clayton had previously been appointed Temple Recorder, and continued to be Clerk in my temporal business as he had been since Dr. Richards went East in the summer. He is a faithful man, and called on me with the Temple Committee for some advice concerning their laying by provisions, stone cutting, &c. After listening to their business, I wrote the following:—

"Nauvoo, December 21, 1842.

To the hands in the Stone Shop.—Whereas an appeal has been made to me, as sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, for a decision in relation to sundry matters in regulating the stone-cutting, &c., &c., by the Temple Committee,—I have duly considered their complaints, and heard all their arguments in relation to the matter, and am satisfied that a proper deference has not been paid to their high standing by some or many of the hands in the Stone Shop. And further, that their policy in relation to the pork, and beef, and provisions, is for the furtherance of the building of the Temple, in the ultimatum thereof. These are, therefore, to advise you to submit patiently to their economy and instructions, and that we, with one accord, with united feelings, submit patiently to the yoke that is laid upon us, and thereby secure the best interests to the Temple of the most High God that our limited circumstances can possibly admit of; and then, having done all on our part, that the great Eloheim, who has commanded us to build a house, shall abundantly bless us and reward us for all our pains. I am, sirs, your sincere friend and brother, and fellow-sufferer in the bonds of the good work,

JOSEPH SMITH,

Sole Trustee-in-Trust for the Church."

Thursday, 22nd. I was about home. Read correspondence between Dr. Richards and General James Arlington Bennett, and read German with Elder Orson Hyde. Brother Shearer inquired the meaning of the "little leaven which a woman hid in three measures of meal."

I replied, it alluded expressly to the last days, when there should be but little faith on the earth, and it should leaven the whole world; also there shall be safety in Zion and Jerusalem, and in the remnants whom the Lord our God shall call. The three measures refer directly to the Priesthood, truth springing up on a fixed principle, to the three in the Grand Presidency, confining the oracles to a certain head on the principle of three.

Friday, 23rd. Wrote R. M. Young, Esq., Washington City, that I would accept the proposals of John C. Walsh, and and give him \$2,500 for the north-west quarter of section 8, 6 north, 8 west, said land lying between my farm and the city.

Saturday, 24th. At home afternoon. Read and revised my history with Secretary Richards, and walked with him to see sister Lyon, who was sick. Her babe died a few minutes before our arrival. From there we went to brother Sabine's to compute expense money for our journey to Springfield, having just borrowed \$100 for that purpose. While there, brother Richards asked if I wanted a wicked man to pray for me? I replied, Yes; if the fervent, affectionate prayer of the righteous man availeth much, a wicked man may avail a little when praying for a righteous man. There is none good but one. The better a man is, the more his prayer will avail. Like the publican and the pharisee, one was justified rather than the other, showing that both were justified in a degree. The prayer of a wicked man may do a righteous man good, when it does the one who prays no good.

(To be continued.)

Sunday, 25th. I wrote to Orrin Wright, jun., Philadelphia.

The Manchester (England) Conference met, numbering 1,506 members, including thirty-three Elders, thirty-seven Priests, fifty-three Teachers, and nineteen Deacons, under the Presidency of Elder Thomas Ward.

Monday, 26th. In the morning held court, and I was afterwards arrested by General Wilson Law, on the proclamation of Governor Carlin, and Elders Henry G. Sherwood and William Clayton went to Carthage to obtain a writ of Habeas Corpus to take me before the Court at Springfield. General Law gave me in custody of Dr. Richards, with whom I visited sister Morley, who was severely afflicted. We prescribed *lobelia* for her, among other things, which is excellent in its place. I have learned the value of it by my own experience. It is one of the works of God, but, like the power of God, or any other good, it becomes an evil when improperly used. Brother Morley gave me a walking stick, the body of which was from the tooth of the sperm whale, and the top of whale ivory, with an interstice of mahogany. On my return home, I found my wife Emma sick. She was delivered of a son, which did not survive its birth.

The Herefordshire Conference (England) under the presidency of Elder William Kay, met at Colwall, numbering eight hundred and forty-four members, including twenty Elders, fifty-three Priests, twenty-two Teachers, and ten Deacons.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 10, 1853.

THE HOPE OF ISRAEL.—We have always been particularly interested in the young brethren. They are, indeed, the hope of Israel. The authorities and leaders of the Church have ever looked upon them as such. The first Apostles and Elders were called to perform a great and glorious work. But the part allotted to them was, more especially, to send the proclamation of the Gospel into all the world and establish the kingdom. But upon their children and the young men of this generation rest the responsibility of bearing off the kingdom triumphant and establishing a universal reign of righteousness.

The first Elders and members of the Church were in reality the young men and

women of the *last* generation. Though scarcely matured then, they are now mellowed with age. They have passed through the scenes, trials, hardship, persecution, and action of more than a quarter of a century. They have borne the labour, travels, and responsibilities of long, world-wide, and trying missions in foreign climes, and travelled without purse or scrip among an inhospitable and ungodly generation. They have sounded the trumpet of warning to the Gentiles, hunted out Israel, made their hearts burn with the glad tidings of restoration, called up within them the spirit of their fathers, and waked the slumbering instincts of their nationality, to bear testimony of their noble origin, and whisper that they are the chosen seed. They have borne the toils of many a weary pilgrimage since they enlisted in the cause of Zion; and locks which, at the rise of the Church, were as black as the plumage of the raven, are now silvered over by time and the events of their singularly eventful life. Prophets, Patriarchs, and Apostles of the last days have passed behind the veil, and many of the early Saints have died the death of the righteous, and joined Joseph and his companions in the spirit-world to move the work along in new fields of action. We realize that, in the common course of nature, but few of the early veterans of the Church can live to see the winding-up scene and the consummation of the Latter-day work. Their labours among the nations are nearly alone. Henceforth we must look upon them as fathers and rulers in Israel—pillars in the house of God. But it is their children and the young Israel of the present that are to be the men of the future. They have to be the bone, sinew, and strength of the Church, and the vigour and vitality of those movements which will revolutionize the world and establish the empire of God on the earth. They are more strictly the young men of *this* generation, and thousands of them will live to see the consummation of the mighty work.

Their fathers and forerunners, to whom the keys of the restitution were committed, have in a short period accomplished an unparalleled work. But, though they have sent and carried the Gospel into many lands—though they have gathered together the nucleus of a universal empire, the great work of the last days has only just begun. What a mighty undertaking is before us! How many startling and wonderful scenes have yet to come! A world has to be redeemed, all Israel gathered and saved, and the kingdom and power of God spread over the whole earth.

Do the young brethren realize the magnitude of that which has to be accomplished? Do they comprehend the part which they have to enact? Are they *preparing* themselves to perform it nobly, with honour to themselves, and in a manner worthy of the cause and of those who have gone before? They should already feel the responsibility which must some day fall upon them. It should arouse all their energies, fire their souls, and absorb their whole being. They should grow with the kingdom, mark out their several parts, feel that they are called upon to be the men of the future to bear off the kingdom of God and bring in the fulness of Zion's glory to the nations. They should look upon their leaders now as men who have been tried and approved, and prepare to take up the work where their predecessors leave it, and let their actions show that they are worthy to be the successors of those great men. Then, when the brave veterans of other days shall be ripe with years, they will commit the governing power into the hands of the "hope of Israel," and go down to their graves with the certain expectation of an early resurrection, to resume their places when every knee shall bow to Jesus, and God be the ruler over the whole earth.

Up, ye youths of Israel, and engage yourselves in the great conflict with right earnestness. Consider yourselves on a mission which, if you are faithful, will con-

tinue throughout eternity. You are not all called to take the field in a literal sense, but you can all be labourers and even heroes in another sense. Live for the great cause, devote your energies, your souls, your *all* to the glory of Zion; and you can be valiant, even in your workshops, and warriors in private life, accomplishing much for the triumph of the kingdom. Prove yourselves worthy of the royal ancestry which you claim—that you are indeed the children of Abraham. Be worthy of the first Elders and founders of the Church, and bear off the kingdom triumphant. Then, when they return at the resurrection of the just, they will take it where *you* leave it, and roll it onward for ever. Then they will dwell with pride and fondness on the reflection that the “hope of Israel” did not fail them, and that the children had answered the expectations of their fathers.

NEWS FROM UTAH.—We have again received intelligence from the Mountains, bearing date January 6th, with Numbers 40 to 44 of the *Deseret News*. All things at *Home* are moving along satisfactorily. Peace, contentment, and plenty reign, and the Saints at *Salt Lake Valley* are preparing to *preserve* themselves.

THE ANGEL'S MISSION.

(Continued from page 210.)

Let us now ascertain if the angel alluded to by John has been and accomplished the object of his mission, or not. One thing is quite certain—that if he has not already been, he has yet to come, or otherwise John's prophetic vision will fail in its fulfilment.

If we inquire of the Roman Catholic whether, in the history of his Church, there is any record of an angel having visited the earth with a commission to preach the Gospel, he will laugh us to scorn, and reply—There has been no necessity for an angel to come to preach the Gospel to the inhabitants of the earth, for the Gospel has been preached throughout the world, ever since the days of the Apostles, by the Catholic priesthood: and, as it is now preached by them, and will continue to be preached by them till the end of the world, no angel will ever be required to come on such an errand. If we make a similar inquiry of the Protestant, he will tell us that ecclesiastical history gives no account of any angel having come down from heaven to preach the Gospel on earth,—that there has been no need for anything of the kind hitherto, and that certainly there is no need for it now, inasmuch as there are thousands of Protestant clergymen, who have been educated in colleges and halls of learning, and are supported by the

State for the express purpose of preaching the Gospel,—that they are doing this duty every Sabbath-day, and will continue to do so till the end of time. If we ask any of the various sects of Dissenters whether they have seen or heard of, or ever expect to see or hear of, an angel coming down from heaven to preach the Gospel to the nations of the earth, they will tell us, with disdainful surprise, that there never has been and never will be any need of such an occurrence, for the Gospel has hitherto been, and will still continue to be, as it is now, efficiently preached through the length and breadth of the land by talented ministers of different “denominations;” that Tract Societies are busily engaged in circulating religious tracts; that Scripture Readers are daily employed in visiting families and explaining the Gospel to them; that Bible Societies are publishing the Scriptures, printed in different languages, all over the world; that Missionary Societies of various “persuasions” are frequently sending out well-salaried missionaries to different heathen countries; that thus the Gospel is being faithfully preached, not only from myriads of pulpits at home, but abroad in almost every nation throughout the earth; and that there is, therefore, no necessity whatever for an angel to be sent from heaven at all: indeed, that such

things as ministrations of angels are now entirely done away, because no longer needed.

Thus we shall find that all classes of professing Christians, however much they may disagree with each other in their views of Gospel doctrine, will strike hands in "evangelical alliance" and cordially agree in exclaiming against angelic ministrations in the present day. However rancorous may be the opposition of party against party, sect against sect, they will all unite, heart and soul, in one general phalanx, to oppose the idea of a heavenly messenger being sent here on such a mission as that of preaching the Gospel.

Let us, however, put the same question to the Latter-day Saints that we have proposed to others, and they will unitedly testify to the fact that *the angel referred to by John HAS BEEN to earth and FULFILLED HIS MISSION.*

In the year 1827, an angel descended from heaven and appeared to Joseph Smith, (to whom he had previously imparted full instructions concerning the restoration of the ancient Gospel and the work of the last days,) and delivered to him the original plates of the Book of Mormon, which contained, in all plainness and purity, the fulness of the everlasting Gospel.

Oh, says an objector, I see now what you are aiming at. You want to insinuate that the Gospel referred to is the Book of Mormon, and that by the angel coming to preach the everlasting Gospel is meant the bringing forth of the Book of Mormon.

We do not wish to be understood as meaning that the Gospel is the Book of Mormon, or that the Book of Mormon is the Gospel. Nor, indeed, should we affirm that the Gospel is the Bible, or the Bible the Gospel. But we would say of the Book of Mormon, as we would of the Bible, that it *contains the Gospel, or records the principles of the Gospel.* There was this great difference, however, between the plates of the Book of Mormon and the translated Bible,—namely, that the former were unalterably the same as when they were written and

deposited in the earth centuries before; whereas the latter has been copied and re-copied, mutilated, and interpolated, and in various ways corrupted by the different hands it has from time to time passed through. See, too, the numbers of versions—not foreign, but English versions—that there are of the Bible, and no two to be found agreeing with each other. The same may be said of the various disagreeing Commentaries of the Bible, to which the professing ministers of the Gospel look for guidance in their interpretations. See also the numberless conflicting views there are in the so-called Christian world upon doctrinal matters more or less connected with the Gospel. The world, at the time of the angel's visit, was already in possession of the Bible, though no two of its believers could be found to agree as to its doctrinal principles. But the Book of Mormon was entirely unknown. It therefore pleased God, through His angel, to reveal its uncorrupted contents to mankind, and in this way restore and publish the original, pure, and everlasting Gospel to "every nation, and kindred, and tongue, and people."

When John says that he "saw another angel fly through the midst of heaven, having the everlasting Gospel to preach," &c., he does not intimate that the angel had the Gospel in his hand, carrying it with him from heaven like a book; but that he came on a mission from heaven, having the Gospel to preach, or *having to preach the Gospel* to them that dwelt on the earth. The Book of Mormon, containing the fulness of the Gospel, was hidden in the earth. The angel did not bring it with him "through the midst of heaven," but came himself to earth to reveal its hiding-place and its contents, and deliver it and the work of its translation and publication to the world into the hands of Joseph Smith, the Divinely-chosen Prophet, Seer, and Revelator. That angel was Moroni, the same personage who, when the tenant of a tabernacle of flesh and blood, had with his own hands deposited the sacred treasure in the hill Cumorah centuries before.

EFFECTS OF FORTUNE-TELLING.—Mistress: "Not going to remain in a situation any longer! Why, you foolish thing, what are you going to do, then?" Eliza: "Why, ma'am, you see our fortune-teller says that two young noblemen is agoing to marry us; so there's no call to remain in no situations no more."

MEMORIAL TO CONGRESS.

THE MEMBERS AND OFFICERS OF THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH TO THE PRESIDENT AND CONGRESS OF THE UNITED STATES.

Gentlemen,—Your memorialists beg leave to represent that, at the last session of the Legislative Assembly of this Territory, resolutions and a memorial to the President of the United States were adopted and presented to him, which partially set forth our grievances and made known to the Government at Washington our desires and wishes in regard to the appointment of the federal officers for Utah. We have received no response to those documents, unless it is to be understood that the appointment of a full set of officers for this Territory, backed by an army to enforce them upon us—as reported by common rumour to have been ordered, and fitted out, and sent to this Territory by the President—is to be deemed an answer. Certain it is that such an army is now invading our Territory, claiming to have been sent by the authority of the President of the United States.

We now forward to you respectfully, to wit, the President and each House of Congress, a printed copy of these resolutions and Memorial. And if it is true that the army now menacing this Territory is at the instance of the President and by the authority of the Government, we request to be informed of the fact, and why it is so; for what reasons our resolutions and Memorial are treated with silent contempt, and a hostile course pursued towards an unoffending people; why it is that our Eastern mails have been stopped, and the communication between this Territory and the General Government cut off.

If officers had been appointed and sent in accordance with the voice of the people, as ever should be the only course in a republican Government, there would have been no need of an army's being sent here. Were the resolutions or Memorial disrespectful or defiant? Read them again and see. There is not a word or sentiment in them that can fairly be construed to throw obstacles of any kind in the way of good men that might be appointed to

rule over us: they simply express a fixed determination not to submit to the misrule of corrupt demagogues who are a disgrace to the Government, and who, as subsequent events have proved, expended their time in endeavouring to create a disturbance between us and the General Government.

Cannot American citizens upon American soil be heard in their own defence? Can they not petition the parent Government without incurring its hot displeasure? Are we to be sacrificed because lying officials and anonymous letter-writers wish it so? And does the Government rely upon their false statements to base its action, and such action, to send an army compromising the constitutional rights, the liberties of freemen? Are the horrid scenes of Missouri and Illinois to be re-enacted by the General Government? Are we to be robbed and plundered, our best men slain, and the residue again driven from their homes by merciless and infuriate soldiery under authority usurped by the General Government?

Do you not know, gentlemen, that when Government ceases to perform its legitimate functions to the people, and to protect them in their inalienable rights, among which, as our fathers declared, are "life, liberty, and the pursuit of happiness," and seeks to oppress and destroy, it becomes an object of dread, of terror, a foul disgrace to its name, and cannot expect the support, respect, and esteem which should be its pride and are its duty to inspire?

We appeal to you as American citizens who have been wronged, insulted, abused, and persecuted, driven before our relentless foes from city to city, from State to State, until we were finally expelled from the confines of civilization (?) to seek a shelter in a barren, inhospitable clime, amid the wild savage tribes of the desert plain. We claim to be a portion of the people, and, as such, have rights which must be respected, and which we have a right to demand. We claim that in a re-

publican form of Government, such as our fathers established, and such as ours still professes to be, the officers are and should be the servants of the people—not their masters, dictators, or tyrants.

To the numerous charges of our enemies we plead not guilty, and challenge the world, before any just tribunal, to the proof.

Are we mistaken in our views in regard to the policy and intention of Government? We hope that you will prove to us that we are. We ask you to reconsider the course that has been taken—to evince, by some act of returning justice, that you respect our constitutional rights, and see whether it will not lighten the burden of oppression which you have inflicted. And that the people may have just cause to rejoice in and applaud—not condemn—your acts, withdraw your troops and give us a voice in the selection of our officers, thus proving to us your willingness to extend peace rather than war.

True, this Territory is a part of the public domain of the United States. But how was it acquired? Did not the people of Utah furnish, at the call of the Government, an altogether unprecedented quota of troops to aid in the war then raging with Mexico, and that, too, under most adverse circumstances? And did not the people settle this Territory while it was still under the dominion of Mexico? And did not the Government discharge the "Mormon" Battalion in an enemy's country, after a most toilsome march of over two thousand miles, without furnishing them the means to return? Your present acts would deprive of life and liberty those very men who so gallantly perilled their lives for the common good.

We do not charge the acts of his predecessors upon the present incumbent. But now restore unto us our rights in Missouri and other States, of which we were inhumanly robbed; reinstate and guarantee unto us the peaceful possession of lands for which you have taken and yet retain our money; bring to justice the murderers of Joseph and Hyrum Smith, who were massacred while in the custody of the law, under the pledged faith of a sovereign State; punish the assassins of Parley P. Pratt, who slew their unresisting victim beneath the portals of the Court which had pronounced him guilt-

less; restore unto us our political, religious, and inalienable rights, that we may have reason to believe that you are our friends and not our enemies; execute justice and judgment upon the guilty, and spare the innocent; let truth, honesty, industry, love of right and liberty stand unmolested and protected by your acts as they are by the very genius of our loved institutions. Do that, and you will do more towards rescuing our beloved country from its foul pollution and its fearful doom than can be accomplished by endeavouring to destroy a people who, under the broad folds of the Constitution, deem it no sin to unite in worshipping God according to the dictates of their own consciences. Pay us a few hundred thousand dollars which the Government honestly owe us for suppressing Indian hostilities and maintaining peaceful relations with the native tribes, instead of expending millions to deprive a portion of our citizens of "life, liberty, and the pursuit of happiness." Try on the plaister of friendly intercourse and honourable dealing, instead of foul aggression and war. Treat us as friends, as citizens entitled to and possessing equal rights with our fellows, and not as "alien enemies," lest you make us such.

You have never cherished nor fostered this as you have other Territories, though having more claim to your generosity, forbearance, and protection. In 1856, we adopted a Republican Constitution and form of Government, and forwarded these documents, a census report, and a petition to be admitted into the Union as a free, sovereign, and independent State; but an unhallowed prejudice was so strong against us that our delegates found no member of Congress willing to present and advocate our petition. Why not grant us admission, and thereby at the same time act justly and peacefully, and wisely dispose of a vexed question?

You have appointed, the newspapers state, a full set of officials for Utah from among entire strangers; and, to do so, were obliged to hawk about the offices from State to State, every honourable and principled man indignantly declining your appointments, until at length you succeeded in finding the requisite number from among the reckless, the drunken, the unprincipled, the dissolute, the houseless, and penniless, who alone feel the need of the backing afforded by bayonets,

and for this reason had far better remain where society is more congenial to their depraved and corrupt tastes. No doubt such is the character of the present appointees; for what other class would accept offices among a people where they well knew they were not wanted, and hence had no right officially to be? All we have further to say of them is, that they had better tarry with their friends if they really have any.

We claim that we should have the privilege, as we have the constitutional right, to choose our own rulers and make our own laws without let or hindrance. Examine our reports, our laws, our acts: they have ever been before the public—they speak for themselves.

All we want is the truth and fair play. The Administration have been imposed upon by false and designing men? Their acts have been precipitate and hasty, perhaps through lack of due consideration. Please to let us know what you want of us before you prepare your halters to hang, or "apply the knife to cut out the loathsome, disgusting ulcer." Do you wish us to deny our God and renounce our religion? That we shall not do.

We are at the defiance of earth and hell to prove that we have done aught to offend the good.

You have not extended to Utah so much as the customary usage of investigation, which would have placed in your possession the facts of the case. Do you wish us to permit a hireling soldiery to come into our settlements? If so, for what object? Is it to protect the citizens in their rights? That is needless, because those rights have never been in the least infringed upon in Utah; and we are far better prepared to protect ourselves than when we first settled in this Territory, while our young and healthy men were in the United States' army in Mexico. United States' troops, acting in their legitimate capacity, are only sent to protect the citizens, or suppress insurrection—never, in any case, to make war upon the people.

We feel as competent to protect ourselves as we have hitherto, and there is no insurrection to quell. That "white heap" within our borders contains something besides meal: there are the deadly fangs to hold the innocent prisoners still, while assassins kill them. We shall not

hold still while fetters are being forged to bind us. We have no confidence to believe the present a harmless demonstration intended for our good. The troops, which claim to have been sent by the Government, have openly said, from the time they left the Missouri river, and even before, that they were coming to destroy the leaders of our people, and that that was their object. That has been their constant speech by day and the burden of their songs by night. They have threatened to take our lives and to sport at pleasure with our wives and daughters. That is their openly avowed object; but woe to all who undertake to accomplish it! We trust, therefore, that you will excuse us if we do not entertain a very exalted idea of your humane (?) intentions in sending armies hither.

Give us our constitutional rights: they are all we ask, and them we have a right to expect. For them we contend, and feel alone justified in so doing.

We are aware that we have many enemies, and that they make a strong party against us. From them we expect no mercy. A large portion of them know that, if justice had its due, they would either be pulling hemp by the neck, or learning a trade in the confines of a prison. They roam at large in your community, are boon companions in your halls of business and of pleasure, adorn your circles of fashion, and participate in your festivities; but there is a chord of right, of honesty, of integrity to the institutions of our country, of a love of freedom, and respect for the rights of the weak and comparatively defenceless, that will yet thrill with emotion, vibrate through the honest heart, and respond to the cry of usurpation, tyranny, and oppression exercised upon an innocent people. To that we appeal, and trust that a stern sense of justice yet remaining among the worthy sons of patriotic sires will stay the suicidal band of crawling sycophants and corrupt rulers, and that American liberty may not be immolated upon her own altars nor strangled in the halls of her own citadel by those whose sworn duty it is to be her protectors.

Withdraw your troops, give us our constitutional rights, and we are at home.

[Here follow the names of the Councillors, Representatives, and Officers of the Council.—ED.]

PASSING EVENTS.

GENERAL.—Another attempt at a revolution has taken place at Luna, which, however, was quelled at its rising. Fever had been raging extensively in West Africa up to the time of departure of last mail. In Jung Bahadoor's force, small-pox has broken out, and cholera is fatally busy in Bengal. At the date of the last despatch, Sir Colin Campbell was before the walls of Lucknow, with a force of 50,000 infantry, 10,000 cavalry, and 200 guns of heavy calibre. The mutineers number about 200,000. On the 19th February, General Franks prevented a junction between Bunde Dusein Chuckladar and Nazim Mendee Dusein, attacked them, and defeated them with a loss of 800 men and 6 guns; on the 20th, seized the stronghold of Badhayan; and on the 23rd, attacked Bodshahgunge, killed 1,800, took 20 guns, all their ammunition, and a standing camp, with a loss of only 2 killed, and 16 wounded. General Hope Grant's brigade attacked Meangunge, a fortified town in Oude, on the 23rd February; and, after a breach had been effected, the place was stormed by Her Majesty's 53rd Regiment: 500 rebels were killed and 4 guns taken. The Commander-in-Chief seized Dilkoosha on the 3rd March. The rebels had attacked the friendly Rajah of Chodarc, whose troops mutinied: they captured his guns and retired to Calpee on the 21st March. The report that the ex-king of Delhi had been convicted and sentenced to transportation for life was erroneous. His trial, at the departure of last despatch, was not completed.

AMERICAN.—In Mexico a state of anarchy reigns. The House has passed Gen. Quitman's bill, authorizing the President to call for five regiments of volunteers. An express had arrived at Fort Leavenworth from Col. Johnson, requesting immediate supplies of ammunition and men. A correspondent from the above place states that two companies of the First Cavalry and two companies of the Sixth Infantry would proceed on the 10th March to reinforce Col. Johnson's command. The *St. Louis Republican* of the 15th March announces the unexpected arrival of Mr. John Hartnett, Secretary of the Territory of Utah. He left Camp Scott on the 26th of January, and reports that Col. Johnson's command was in very comfortable condition and excellent health, and that everything was going on pleasantly. (?) He states that all intercourse between the Saints and the troops at Camp Scott ceased after the 1st January. It was considered by the army a well-established fact that the Saints were actively employed in fortifying the most important passes, and that they intended to oppose the entrance of the troops. It was admitted in camp that the canyons, when fortified and in possession of determined men, offer very great, if not insurmountable obstacles; and it was seriously discussed whether or not the army should take another route a hundred miles longer. The Territorial Government at Camp Scott was rather passive. 3,000 troops were expected en route from Fort Leavenworth in a few weeks. It is stated that the Saints intend to attack Camp Scott if opportunity is given them, and fears are expressed lest reinforcements may arrive too late.

VARIETIES.

KNOWLEDGE is the treasure, but judgment the treasurer of a wise man.—*Penn.*

A KNOCK-DOWN ARGUMENT.—A certain man went to a dervish and proposed three questions:—First—"Why do they say God is omnipresent? I do not see Him in any place: show me where He is. Second—"Why is a man punished for crimes, since whatever he does proceeds from God? Man has no free will; for he cannot do anything contrary to the will of God; and, if he had power, he would do everything for his own good. Third—"How can God punish Satan in hell-fire, since he is formed of that element? and what impression can fire make on itself?" The dervish took up a large clod of earth and struck him on the head with it. The man went to the cadi and said:—"I proposed three questions to such a dervish, who flung a clod of earth at my head, which made my head ache." The cadi, having sent for the dervish, asked him—"Why did you throw that clod of earth at his head, instead of answering his questions?" The dervish replied—"The clod of earth was an answer to his speech. He says he has a pain in his head: let him show it to me, and I will make God visible to him. And why does he exhibit a complaint against me? Whatever I did was the act of God, and I did not strike without the will of God. What power do I possess? And as he is compounded of the earth, how can he suffer from that element?" The man was confounded, and the cadi highly pleased with the dervish's answer.